

P.15
Learning is a process which converts and transmutes the intellectual-emotional-physical consciousness to less defective activity. But when it specializes in training the intellect for the assemblage mainly of memorized information, the result of this kind of learning upon the inner as well as the outer activities of man is that his behavior will be ruled by crude speculation.

In fulfilling the truest aim of original thinking, all the faculties of intellect and morality have an equal part. If they are not at all times maintained with the same emphasis, intellect as morality becomes a positive perverseness.

The more intellectualized the training, the higher the emotional nature must be carried to give vitality of responsible action to the intellect. To assure favorable development of knowledge, then, natural development, that is, development of balanced proportion, must be the aim of teaching which is adjustment of frail untested attitude brought back into full intelligent consciousness.

If natural development is not its first aim, teaching generates acromegaliz intelligence which makes knowledge that should be an aid a menace to security because it increases rivalry which weakens and destroys security. When educational thought is unequal to the task of ^{understanding} natural development, it becomes damaging in the indifference and antagonism it breeds toward the fact that knowledge rightly proportioned makes use of the potentialities in man saner than those developed by specific knowledge given without specific regard to the nature that receives it.

P. 16

When the teaching of knowledge does not rely upon such discernment, the best it will produce is a robust physical progress which like a strong body with a childish brain uses its physical powers with inadvertent destructiveness. That is why a civilization standing at the height of material progress is always more in danger in its search for heaven of ending by being anchored in hell.

17

Security among nations materially most powerful is at the same time most fragile. Like a consumptive whose outward appearance gives the semblance of vigorous health which is a deceiving reflection of weakness within him, so the apparent prowess of those nations is consumed, while it yet seems to flourish, by the voracious bacteria which are their people.

One-sided development always destroys itself by the force of its own knowledge. But knowledge backed by moral support can ascend to material abundance without ^{injury} ~~harm~~ to itself. Although this climb ~~will~~ take much longer, it ~~will~~ cover every achievement with grace ^{and arrives at its goal} if it arrives without corruption and antagonism ^{and comes} ~~and comes~~ every achievement with grace.

* morality is not doing good people satisfy many better

P. 18

In the advanced branches of skill, as in the most elementary, this would make knowledge available ^{in practical manner and} not according to shrewdness and prolific memory, but ^{upon the basis of} in accordance with the presently achieved moral capacities of the learner. Upon the teaching side, it is imperative that the presentation of knowledge become subject to moral competence, that is to say, competent feeling, in order that all instruction, ^{sanity of} including the more advanced, fall not away from fitness of application.

P. 19

Moral competence of the emotions is the intellect's

P23
at the funeral. Death wants none of it.

P26
Everything man does becomes translated into lucidity or dullness of mind which again becomes translated into ordinary or superior action; lucid by man's broadness of attitude or dull by his attitude of narrowness.

P27
What is more ignorant than ignorance itself is its condemnation

intellect's integrity. Therefore, where ^{thoughtlessness} its discernment is lacking, there is no way of telling what the mind will do; there is no way of making use of its better part because it has no experience in making use of that better part. ^{and} For no matter how ingenious the intellectual force, where it does not find direction in the form of intelligent feeling, its actions in human affairs are fraught with formidable harm.

Once the abuse of knowledge is overcome through great struggle, it ^{means} will mean that the abuse of knowledge will not be possible without greater struggle which is the best safeguard against ^{prolongation of} inflicting injury upon injury.

~~Those who cannot learn by themselves need teachers who can.~~ ⁽¹²⁹⁾
~~Learning by one's self is to make use of knowledge as development.~~

To use knowledge for building layer upon layer of marketable proficiency does everything to stifle independent development more interested in the subsoil of thought than in its evanescent surface. No matter how proficient the mind becomes through collecting information and producing discoveries, if it is not capable of inner as well as outer valuation, it cannot discern for itself the intrinsically injurious from the harmless and helpful.

^{The discerning} Such a mind could not hate or love wealth and cannot therefore be harmed in its possession in the absence of undue love and worship of it which makes the evil of possession; not possession evil. Who then would not be wealthy while he lives, knowing the things of earth to be as available as they are abundant. Nature supplying wealth certainly meant man to enjoy it but not to abuse it. For man is meant to live, to die rich, taking with him the victory over ignorance. But living only for the possession of nature's stores, his life dies in poverty even though it can afford a golden coffin.

P14
for
Were there as much concern ~~in~~ making the utmost of mind as there is for gratifying the full twenty-six feet of intestine, human association would soon be cleared of unhappiness as a blurred land at dawn is freed of mist by the sun.

As the man who is hungry remains hungry until he ~~scrambles~~ ^{who he is} for food, so the man who is dull remains dull until he gets sick of his dullness. But the danger of the former's ~~partaking~~ ^{making} of food (A7)

moused
is that it may make him worse than he was when hungry especially if he is ignorant of the kind of food he is ~~partaking~~ ^{one} of which in the end may destroy him instead of sustaining him. (A46)

This is also true of knowledge which when ~~swallowed~~ ^{acquired} without the developed discrimination of its quality ^{as to} is like food (A17)

P21
~~which when eaten is so alien to the system that the system will not tolerate it, and instead of being given strength tends to be more and more weakened until it is not capable of assimilation and food, though offered abundantly, becomes utterly useless to it.~~
so that eventually
the food given, strength is more and more
and the system, constantly abused by it,

(A16) Discrimination in ~~assimilating~~ ^{learning} knowledge is lacking when (A191)

P22
When knowledge is ~~used~~ ^{seen} not as development but primarily as a commercial commodity, which at best ~~provides only~~ ^{rests upon the strain of the} the temporary things of material need, and leaves man spiritually in rags - that is, spirit as pertaining to broader forms of intelligent expression.

P25
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(4)

P25 inner as well as outer valuation it cannot discern for itself the intrinsically injurious from the harmless and helpful.

P23
see end of
Page 3
Such a mind does not hate or love wealth and cannot therefore be harmed possessing it in the absence of undue regard for and worship of it. And as material things are of natural abundance who then would not be wealthy?

P26 Everything man does becomes translated into lucidity or dulness of mind which again becomes translated into ordinary or superior action; lucid by man's broadness of attitude or dull by his attitude of narrowness.

P27 What is more ignorant than ignorance itself is its condemnation ^{But} that stigmatizes it as mere evil beyond hope of good. What is evil? It is good put to ignorant use by the ignorant even as intelligence in its divinest form is the lowest of ignorance but cleansed of its impurity and confusion.

P28 Therefore in education the dispensing of knowledge must be so proportioned as to aim to serve the ignorant without serving ignorance instead of continuing to serve ignorance under the pretext of helping the ignorant.

P29 With the proper concentration, one can put so much into little time and so little into much time without it. And as for the excuse that there is so little time to help stimulate through development the same fundamentals of feeling and thinking, that is a pill of very poor explanation which only the ignorant can swallow without question. The cause is not to be looked for in the question of time but in minds which concentrate not on teaching themselves but only in academic preparations for teaching humanity. These teach not by right of development but only through technical efficiency.

P 30
Only fatuous minds give way to worship of precedents, reputation, and place. Whatever it is that they learn, they labor to achieve without thirst for learning. Stressing as they do quantitative knowledge and mechanical skills in the interest of personal ambition, they never cultivate understanding, being too busy forging tools of knowledge which they misapply, and so make men unequal through contention. So more knowledge in them makes only for more sorrow. But while there is no real advantage in brooding over our remissness here, one should never underestimate their mounting strength over us through lack of reflection upon what they do to our lives.

what is no more than an

An ^{so} assemblage of facts wins such exaggerated ^{an} esteem in the school

as being the whole key to intelligence, that this small evolution ^a ~~or~~ rather, ~~involution~~, leads to a race for knowledge which ^{never even comes for} ends by ~~crystallizing into~~ artificial memory-records of events without under-

standing of their psychological constitution. ~~the contestants go no further~~ *what petrifies the mind is ignorance which after takes the aspect of specialization*

Intelligence is a compound of all aspects of mind of which the moral side, the sides of character, ^{interest,} knowledge, and reasoning, and so forth are its segments. Hence, ^{what is properly intelligence can never be} it is not just cumulative thinking, ^{with intellectual insight, we better see it as}

being penetrative thinking as well. It is the analytical side of mind and the feeling side combined in balance, the one giving a surface,

the other its depth. ⁽¹⁾ Feeling gives ⁽²⁾ penetration to thinking. ⁽³⁾ Since both are properties of mind. And as they are balanced or unbalanced, they add to or detract from the fuller functioning ⁽⁴⁾ of mind.

⁽⁵⁾ One gives a line of details weaving their way graphically upon a surface; the other gives profundity to them. ⁽⁶⁾ Through the strength of

their combined intensity thinking becomes knowing and, beyond the further side of knowing, realization and being. ⁽⁷⁾ The seeing and feeling then give to an event full reality.

Long continued reliance upon far-removed, representative thinking which is to be distinguished from immediate or vividly sensed thinking, produces the pale mind whose phase of consciousness, while capable of perceiving, is practically empty of feeling which makes its perceptions weak. For

P31

P32

P33

P34

often of prodigious proportions, in the direction of lateral accumulation whereas

P31
Long-continued reliance upon far-removed, representative thinking which is to be distinguished from immediate or vividly sensed thinking, produces the pale mind whose phase of consciousness, while capable of perceiving, is practically empty of feeling which *is an assemblage of automatic recordings*. then makes ~~its~~ ^{perceptions} so weak. Yet the former continues to be encouraged in the school for what is no more than an ^{collation} ~~assemblage~~ of second-hand facts wins so exaggerated an esteem as being the whole key to intelligence, that this small evaluation leads to a race for knowledge which ends in the ^{mustering accumulation} ~~accumulation~~ of artificial memory-records of events without understanding of their psychological constitution.

P32
What stupifies the mind is ignorance which often takes the form of specialization, often of prodigious proportions, in the direction of factual ^{mustering} ~~accumulation~~, ^a practice contrary to intelligence which is a compound of all aspects of mind in which the moral side, the sides of character, interest, reasoning, ~~and~~ knowledge, and so forth, are its segments. Hence, what is properly intelligence can never be just cumulative thinking, it being penetrative thinking as well. With a more critical insight, we better see it as the analytical side of mind and the feeling side combined in balance, the one giving a surface, the other its depth; through the aid of the one we are offered a line of details weaving their way graphically upon a surface whereas the other gives profundity to them. For both being properties of mind, feeling gives penetration to thinking and thinking right direction to feeling: through the strength of their combined

~~(So that without feeling the fullness of the subjective connection, whereby one becomes the thing itself, we know about an event but are not of it which is then as it were known through hearsay.)~~

One is controlled by hearsay knowledge when ^{there is seeing} one sees, not with the full power of mind but only with one segment. And while the ^{power} state of being able to call ^{forth} upon every resource of mind ^{at need} is very rare, ^{success or failure} it is merely a matter of greater or lesser employment of mind. ~~But~~ Everything perceived through its dilution is seen dilutedly, faintly, and ~~more~~ exteriorly. Conversely, happenings become more precisely revealing, serving ^a ~~to~~ better purpose, when there is the desire or feeling to test their validity by striving to discipline the emotion ^{as other mind-resources} in the knowledge of ^{their} ~~its~~ decisive bearing upon the conduct of life.

To say, and it is ^{unconditionally} true, that feeling which is so necessary to thought is disciplined emotion is merely an intellectualization, which, while it may be repeated to others as to one's self, is to no good purpose. It is therefore needful to go more deeply into the problem of disciplining the emotions.

P36 If one has a dog with a vicious temper in the house, it sometimes happens that ^{it} ~~he~~ gets away and, once outside, attacks people. ~~Then~~ ^{then follow} difficulties as a result of carelessness on the part of the dog's owner.

But the owner, having been many times annoyed by ^{its} ~~the dog's~~ behavior, will eventually decide to do something about ^{the matter} ~~it~~ and directly gets himself a suitably strong chain so as to keep the violent dog from breaking loose and causing havoc.

P37 When the dog is leashed to that chain, its master goes about without further worry ^{that} every time the door opens the dog will slip out ^{to} and repeat the ^{old} ~~same~~ mischief.

The same principle applies to human nature for ^{as} ~~when~~ we begin to

P32
their combined intensity thinking becomes knowing and, beyond the further side of knowing, realization and being. So that as they are balanced or unbalanced, they add to or detract from the fuller functioning of mind whereupon the seeing and feeling then give to an event full reality or take away from it.

One is controlled by hearsay knowledge when there is seeing not with the full power of mind but only with one segment. And while the power of being able to call forth every resource of mind at need is very rare, success or failure here is merely a matter of greater or lesser employment of mind. Everything perceived through its dilution is seen dilutedly, faintly, and more exteriorly. Conversely, happenings become more precisely revealing, serving to better purpose, when there is the desire or feeling to test their validity by striving to discipline the emotions, as other mind-resources, in the knowledge of their decisive bearing upon the conduct of life.

To say, and it is unconditionally true, that feeling which is so necessary to thought is disciplined emotion is merely an intellectualization which, while it may be banally repeated to others as to one's self, is to no good purpose. It is therefore needful to go more deeply into the matter of disciplining the emotions.

P37
If one has a dog with a vicious temper in the house, it sometimes happens that he gets away and, once outside, attacks people. Difficulties then follow as a result of carelessness on the part of the dog's owner.

But having been many times annoyed by the dog's behavior, the owner will eventually decide to something about it and directly gets himself a suitably strong chain so as to keep the violent dog from breaking loose and causing havoc.

When the dog is leashed to that chain, its owner goes about without

further worry that every time the door opens, the dog will slip out to repeat the same mischief.

P37

The same principle applies to human nature for as we begin to

understand themselves who are not yet ready, of their own volition, to begin that they may early profit from this knowledge before they spend themselves through self-abusing laxity with regard to ^{the understanding} thought and emotion.

First things require first ^{attention} consideration which given, helps us to drive forwards on the way towards further consideration of what was previously a ~~forbiddingly~~ impassable barrier.

From knowing ourselves, we derive the knowledge of and kinship with mankind. ~~In other words~~, ^{lies in} (access to the real self is) ^{the} the beginning of interest in and understanding of all life ←

In this, one goes from the particular to the universal which is to discover the universal through the particular, the particular ^{really} being the universal as the universal, though ^{only} in ~~changed~~ aspect, is the particular. Thus, the particular and the universal are only different

^{in their change of aspect without intrinsic change.} ~~in their change of aspect without intrinsic change.~~

^{that is according to how much of the universal is seen} Had one the instruments to measure the minutest trace of matter, ^{in the individual} in the individual there might be found all of the elements existing in the universe. So in the individual, the aspect of the universal exists in the phase of the particular and the same the other way round where the particular exists in the aspect of the individual.

So, also, when the subtlest links connecting all things become ^{evident} real in the fully focussed mind, the microscopic and the macroscopic, the particular and the cosmological are revealed as existing as one in integration.

Insert Poem

One gives a line of details weaving their way graphically upon a surface; the other gives profundity to them. Through the strength of their combined intensity thinking becomes knowing and, beyond the further side of knowing, realization and being. The seeing and feeling then give to an event full reality.

P. 32 J.

¹³ ~~Intelligence is a compound of all aspects of~~
~~mind, of which the moral side, the sides of~~
~~character, interest, knowledge, reasoning, and~~
~~so forth, are its segments. Hence, what is~~
~~properly intelligence can never be just cumulative~~
~~thinking, it being penetrative thinking as well.~~

It is the analytical side and the feeling side of
mind combined in balance, the one giving a surface,
the other its depth. Feeling gives penetration to
thinking, ~~and~~ ^{the two} as they are balanced or unbalanced,
they add to or detract from the fuller functioning
of mind.

(or)

What stupifies the mind is ignorance which often takes the
form of specialization, often of prodigious proportions, in the
direction of factual ^{musterings,} accumulation, a practice contrary to intel-
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profundity to them. Both are properties of mind with feeling
giving penetration to thinking and thinking right direction to
feeling; through the strength of their combined intensity,

(Over)

Intelligence is a compound of all aspects of thinking becomes knowing and, beyond the further side of mind of which the moral side, the sides of knowing, realization and being. As they are balanced or unbalanced, they add to or detract from the fuller character, interest, knowledge, reasoning, and so forth, are its segments. Hence, what is given then gives insight and insight; the seeing and feeling then give properly intelligence can never be just cumulative to an event full reality or take away from it. thinking, it being penetrative thinking as well.

It is the analytical side and the feeling side of mind combined in balance, the one giving a surface, the other its depth. Feeling gives penetration to thinking, and as they are balanced or unbalanced, they add to or detract from the fuller functioning of mind.

(or)

9.3x2

What stupifies the mind is ignorance which often takes the form of specialization, often of prodigious proportions, in the direction of factual accumulation, a practice contrary to intelligence which is a compound of all aspects of mind of which the moral side, the sides of character, interest, reasoning, knowledge, and so forth, are its segments. Hence, what is properly intelligence can never be just cumulative thinking, it being penetrative thinking as well. With a more critical insight, we better see it as the analytical side and the feeling side of mind combined in balance, the one giving a surface, the other its depth; through the aid of the one we are offered a line of details weaving their way graphically upon a surface, whereas the other gives profundity to them. Both are properties of mind with feeling giving penetration to thinking and thinking right direction to feeling; through the strength of their combined intensity,

(Over)

P. 56
With a background mainly confined to observation of externals, we are drawn to objects most ^{striking} ^{or} intriguing and attractive in outward appearance, ^{or we are repelled by the opposite extreme} ~~or we notice only the opposite extremes of these qualities.~~

P. 57
The stress laid upon this fringe-world as our only reality, unwittingly deprives us of potential powers of knowledge, which, ^{help} supply the subtler ^{reasons} ^{for this spectacle of our creation} reasonings for all happenings. These powers, though not commonly recognized, ^{even so, when} ~~are nevertheless~~ latent in everyone and await development. Yet they remain unsuspected and unexplored by and within those whose obstinate concentration upon outward manifestations ~~alone~~ shut out less clamorous aspects of life, which, besides embracing distinct objects add to these the intensity of another dimension linking it with an inward life as well, and making one the integral part of the other. ^{once} This vantage point of knowledge, ^{is} once established, we begin to approach one indivisible center that permeates both the inward and outward phases of existence enabling us to see much further than the outer regions of stimulus and response.

P. 58
Problems arising in our as yet mysterious environment curb and regulate the activities of our ^{unconscious + the self} uncontrolled natures. But as growth in a sufficiently comprehensive realization of the self takes place, we develop in discernment. ^{when} Assuming that such realization becomes active in us, we apply ourselves willingly then, with more strength of character, to the ^{solution} mastery of our problems by attempting to sound the causal nature in them as linked to our behavior. With such application, we can never ^{retreat to} ~~exist~~ upon the plane

P57

of lightly-considered physical phenomena.

P58

Our intense interest in these questions will yield an unbiased answer to us for the question itself contains the answer as the act itself contains the motive. But if, in our egoism, we manufacture motives merely to excuse and justify our conduct, even though ignorant of this, we develop a pronounced escapist nature from which we may free ourselves only with the greatest effort.

P59

However, in view of what we believe to be right and wrong for ourselves, we usually appraise most things only with an eye for pecuniary compensation; all other considerations being relegated by us to the dust-heap of impracticability - as hindrances menacing our welfare.

P 62
Whatever the method used, the unique purpose of teaching, when understood aright, is to guide the child of whatever chronological age to rid himself of his defects. This being so, it cannot be competitive in idea, related aims, and applications. These should all function for the one purpose of defect-elimination; not defect-perpetuation through habitual glossing over of personal shortcomings. That we are so given to twisting about to justify ourselves is only the result of deplorably self-evasive training in competitorship. ~~Such training is taken~~ *Such training is taken* ~~Such training is taken~~ to be learning just as incongruously as the average instructor is confused with the teacher, ordinary existence with life or living, and a melancholy brainful of "facts" with intelligence.

~~_____.~~

P. 63
What the star system of the screen and stage is to an abjectly idolatrous public, the prize system is to the student in school. Aiming to intensify study, it does so by subordinating learning to the ends of ambitious conquest with the result that learning, becoming identified with a spurious practicability, loses its best incentive - interest in it for its own sake. Nevertheless, competitive learning continues to be highly extolled by the average instructor who relies upon it as his strongest incentive for learning. But only the incentive is strong, not the learning.

In order to ^{To} stimulate the child's interest in knowledge, a grotesquely unscientific misconception is given him which contains false hopes on the one hand together with fears and superstitions on the other. Such overbearing stress is laid upon the idea of reward which becomes the foremost incentive that the work itself, whatever its nature or contribution, becomes a compulsory activity of no value except for the promise it offers of gain. In consequence, reward takes on so falsely exaggerated a meaning in the pupil's consciousness that it becomes utterly divorced from its true significance, which is that of accuracy of performance, preciseness in effect, and equity of indemnity.

P. 64
The security of any species, when divested of superficial analysis, can only be endangered by competition. But in his consciousness of this barbaric survival which only makes for unbalance, man can only know uncertainty, for it is his ignorance, his ignorant ways, and not the ways of nature - to which he looks for fallacious justification when he points to the ways of the less evolved creature - that makes human existence and everything about it so precarious. How can the specious advantage of a few possessions, over and above that of his neighbor,

EDUCATION IN DEED

Leon Nordau
New York City, New York

P. 62
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P. 64
In order to stimulate the pupil's interest in knowledge, a grotesquely unscientific misconception is given him which contains false hopes on the one hand, together with fears and superstitions

on the other. Such overbearing stress is laid upon the idea of reward which becomes the foremost incentive, that the work itself, whatever its nature or contribution, becomes a compulsory activity of no value except for the promise it offers of monetary gain. In consequence, ~~reward as thus restricted, takes on so falsely exaggerated a meaning~~ ^{does reward, as thus restricted, take on} in the pupil's consciousness, that it becomes utterly divorced from other and truer meanings. These would certainly include the satisfaction to be derived from accuracy of performance and preciseness in effect - ~~which, to be sure, does not exclude an equitable and adequate indemnity,~~ ^{these satisfactions do} ~~an adequate~~ ^{to need though not to} ~~inextinguishable appetite.~~

As we divest ourselves of superficial analysis, we understand better that the security of ~~any species can~~ ^{is} only be endangered by competition. So that in keeping alive this barbaric ~~survival~~ ^{relic} which only makes for unbalance, ~~man~~ ^{he} can only know uncertainty. It is then his ignorance, his ignorant ways and not the ways of nature - to which he looks for specious justification when he points to the rule of competition among less evolved creatures - that makes human existence and everything about it so precarious. How ^{for example} can the spurious advantage of a few possessions, over and above that of his neighbor, bring him independence when he becomes so dependent upon them? It is precisely this dependence upon the things that money can buy, whether wished for or actuality, that does not permit him to understand that the jewel ^{which is} of true independence must be earned through the growth of his intelligence, not by abject reliance upon competitive preferment for which he must eventually pay a dear price.

To the awakened mind it is quite evident that bliss in ignorance never outlasts the disasters that follow upon ignorance. But while ^{we make up our minds} it is an "obvious" truth that a little knowledge is a perilous ^{thing} ~~as~~ ^{as} Pope originally put it: "A little learning -"

^{this truth}
 thing, it is only to be realistically appreciated as we begin to be
 P72 aware of what little knowledge does to our lives.

In last analysis, it is the lack of self-knowledge that produces both the uncontrolled mind and the fierce struggle for existence among men, these again interfering with self-knowledge. In our inner darkness, we waste our real opportunities for living in pursuit of riches, together with questionable honors and dignities, only to find, when it is too late to do very much about it, that happiness lies in none of these but in earned intelligence. When we are old in spirit, a new vision cannot accomplish its work in us.

Reward-lust, appealed to in the student by training in aggressorship, does not make for coordinated development of the best powers in the self without which there is no conscious ^{by directed} growth of intelligence. On the contrary, ^{and} he is lured away from learning and ends up, unless he is helped to uncover the most ancient and devastating of evils — ignorance of self — depleted of reason and without benefit from the labors of a lifetime. Yet we who teach persist in believing that what we have to offer is learning. Despite the clashing testimony of past ^{despite every} and present events, ^{past of impending destruction} we hold on to our derelict conceptions with intransigent enthusiasm.

P73 To treat learning as a competitive sport is to give learning the character and meaning of sport and, incidentally, to do the same for life itself. Which is not only a gross error but a staggeringly expensive one for it encourages every kind of animosity towards others, especially that which we sedulously attempt to hide from ourselves. Being least susceptible to detection, our covert antipathies are left to grow undisturbed until they break out into a storm of furious vindictiveness. Too often, this storm proves fatal to those who while supposing themselves to be learning, in reality have glossed over

their failure to learn.

In knowledge, all may become rich. In possessions as ^{man's} our most trusted staff, we must remain as poor as we are now for the accumulations of the rich are no safer than the shelter and rotting rags of the poor. And both do crumble so long as emulous struggle possesses us. Fighting according to amicable codes lasts only until one contestant deals the other a hard enough blow, ^{whereupon} the veneer-rules of honor, gallantry, and self-respect become quickly devoured in the flames of fratricidal extermination.

But though our science looks further in time and space, seeking for new sources of power, and though praying multitudes wring their hands before the altars of a million faiths, there is no miracle that can save us from the recurrence of profitless suffering except self-development. In start and continuation, development in this direction is the real miracle. All other belief in miracles which do not spell self-development - and there are no others - is a lamentable condition of ignorance thriving upon self-deception.

To augment our capacity for learning ^{growth} is to increase our competency in living. For man, the uniquely endowed creature who has yet to attain the status of human being, such competency is invariably a function of intelligence.

No matter what his vocation, the golden opportunity of each lies here and nowheres else, this despite our predisposition to estimate the possibilities of intelligence in a person according to his rank upon the occupational scale. Just so do we often judge the character of a man by first impressions of his dress or manner. Nevertheless, the ditch-digger, as any other of

today's hewers of wood and drawers of water, can be helped to learn

how to develop himself. ^{degrees and even an immense professional reputation but who yet demonstrate} This alone can permanently alleviate any

^{incapacity to correct a defect is not so cured up by a piece of success - my maladjustment in this life, the same opportunity is given them. This alone, if not disregarded, can}

P73

P74

former conditions of inadequacy, of ^{the misery of} ~~privation~~ ^{or of poverty} and misery, which are attributable not to ^{one's} ~~his~~ occupation but to habitual concentration upon everything else but the true cause of ^{one's} ~~such~~ dissatisfactions. What is this cause? Through a deficient education, ^{people are} ~~he~~ was prepared not to think but to be the recipient of feeble impressions. Like ^{these} ~~his~~ instructors, ^{they must} ~~he~~ ascribes his difficulties to all sorts of extraneous origins due to the Gordian-knotted intricacies created by passing impressions. Every variety of clue but that which would lead to the cause wherein the only solution lies is manufactured by ~~his~~ too-briefly considered ^{experience} ~~impressions~~.

P96
Whatever the vocational choice of the child who is always urged to be somebody, and however well esteemed the calling of an adult, one human being must be regarded as being as deserving of respect as another. Only if ^{one} ~~he~~ performs his duties negligently, as mechanical chores without solicitude for the value of their contribution, does he or his pursuit become inferior. But as incapacities of this sort appear only as the result of what passes for education, we therefore err greatly if we suppose that intelligence, so often mistaken for the ambitious memorization of ^{the obvious} ~~hieroglyphics~~ ^{with memory}, can be successfully acquired only by the few; in particular, by the few and their children who ^{are at the top} ~~occupy~~ ^{envied} positions at the top of ~~our occupational hierarchy~~. This is but the unfortunate misconception of those who have but a misty understanding of the vast riches inherent in human nature. The truth is that those who are of this opinion are themselves not yet truly thinking men. From this stems their repudiation of other and more liberating conception-realities in favor of the all but universal popularity of ^{the} ~~hideously~~ mechanical routines ^{of} through which they hope to realize their well-being.

P97
To discover whether unrealized potentialities of intelligence, to be demonstrated by ^{adaptive} ~~noncompetitive~~ ^{when for thing, is} behavior, exist in ourselves, we must ^{what we seek}

to be identified with non-competitive; that it would make sense to point out to us that it is not the case for others than for itself.

begin to examine ourselves. We must ^{first} delve, not into the mysteries of another's mind and behavior, but into our own. For intelligence, so far as we can know it, is the outgrowth, the outgrowing power, of each of our own observations and realizations, one the integral part of the other. They are ~~therefore~~ inseparable since each observation of ourselves, however faint and far-distant, contains a certain degree of realization even though that degree prove incapable in itself of leading immediately to action in the right ^{what is the intelligent} direction.

If however, the realization becomes sufficiently intensified - and that will come in time and through perseverance - it produces a growth of consciousness. ^{this will} that, in turn, leads to closer affinity with a particular action performed. Neither personal nor impersonal in ^{turn out} character, ^{and without interfering judgmental compulsion -} such affinity may be compared to the steady beams of a lighthouse ^{when we are actually present in our lives and make sense} serving to indicate direction to any vessel passing within the radius of its shining without bias as to the kind of vessel or its ownership. Which is to say, the attainment of ^{reliable} right insight into the causes of events - and is not this intelligence? - will depend principally upon the keeper of the lighthouse which is himself. ^{(46) will depend} Depending upon how ^{we} he attends to ^{our} his every impression, thought, word, and deed, ^{we} he will either make progress or retrogress in deciphering the meaning of what lies in ^{our} his many environments ^{and opportunity may also be} according to how we follow our reactions to them.

He is the dependable keeper who refrains from using any restricting device in teaching and testing. He knows how to let life, the only adequate tester, examine how well he has actually taught and how well he has himself actually learned. Not a concoction of questions and answers based upon a plan of spurious normality but life, the unbounded, the immeasurable, extending from pluralistic to monistic, is the tester; life as physical, mental, and spiritual receptivity in man, the measure

but not the limited measureer of all things.

P80 If the student is not to mimic foolhardy suppositions as to intelligence and its evaluation, they must first be removed from the minds and deportments of his instructors. This will surely eradicate existing hostilities among a faculty. It will do away with insincere collaboration arising out of the ~~dominance of~~ competitive motives which, in turn, are the product of personal unenlightenment. It will help instructors to refrain from judging any pupil with the same self-centered unenlightenment ^{with which they now} ~~that now they~~ judge each colleague of theirs - particularly a superior. Otherwise, not matter how eloquently the tongues of educators wag of law and order, their contradictory attitudes and behaviors must surely defeat any exhortatory effort of theirs. What is this effort but the ornament serving to deflect ^{the} ~~their~~ interest from the needs of others by keeping it focussed upon ~~their own~~ dazzling but narrowly conceived appetencies? up?

P81 The advantages of technological innovation, now offered to our stricken society as recompense for war, can never substitute for those that might be offered by the teacher who is able to distinguish between-
 ② the pursuit of subject matter which has degenerated into a process of mindless inhibition and ^① proficiency in learning how to live intelligently. First and foremost, ^{the former} such learning ^{preeminently} insists that we take ourselves in hand that we may behave not like human creatures, but like the human beings that we potentially are.

P82 But let us go further into this. Is there not ample reason to believe that our ills do not come about through lack of mechanical knowledge? Can we not produce much more than we can ever use for our comfort? But if we lack sufficient skill to behave as human beings, the primary skill to be mastered not theoretically but actually, it will not be given us to avail ourselves constructively of our many inventions. We

must continue to use the ^{machines} instrumentalities of science for mutually destructive ends. ^{It was only that done with the human machine which is done for the machine of steel. Because we feed the inorganic mechanism with the necessary materials, it will,}

~~While the inorganic machine is fed with the necessary materials~~ ^{But} that it may do all that it is capable of doing, ~~this we do not do in our classes for the human machine.~~ Would not the operator of a machine who, though instructed otherwise, feeds it so as to produce only a fraction of its output, be reprimanded and even discharged if he did not correct himself? Knowing this, he will operate it so as to produce its maximum output.

P83 In life, the orders are always there but man, operator of the marvellous instrument which is himself, is taught to ignorantly go against all recognized reason by doing what the operator of the machine of steel, aluminum, and copper would never dare to do. Man is taught to go against reason, not deeper reason, but against that reason generally acknowledged as common sense or accepted truth ^{for} he is not given the power to live that truth ^{except in the letter.}

Thus, if it is a lever that we desire, we go to a ^{machines} toolmaker who can make for us just such a lever as we want and within the time specified. But in education we obtain no such analogous result. The machinist-instructor knows only theories and these he presents to his pupils to do with as their primitively-evolved selves dictate. For instance, while self-discipline, not of the verbal sort but the tangible expression of coordinated thought-action, may be compared with an actual lever, the instructor does not know how to build this reality in himself or in the young save misshapenly and with inferior materials. So it comes about that later our graduates, including those awarded scholarships and honors on the basis of "outstanding service" given to their schools, know nothing of the imperative need for self-discipline. But were this an utmost concern, it could scarcely permit them to

9

expend their energies in scrambling pursuit of the idea of accumulation. They would know that not in possession but in self-possession lies the good of possession which would then permit each an ample share of the riches of nature.

P83

Self-ignorance leads to a favoritism which favors no one and which cannot prepare for a truly social life. Throughout human history, we find two major types of social disorganization, each predicated upon ignorance of the self: the Scylla of free competition and the Char-ybdis of regimentation, (the two rooted in more or less widely dispersed craftiness.) In both, the possibility of ^{among men} mutual rapprochement is denied by the ^{ways} of existence of the many who cannot, in accuracy, be said to live. They only exist by virtue of their allegiance to pathological and unintelligent competition. The law of true generosity, pervading all nature and therefore having as yet unacknowledged jurisdiction over human nature, insists that it be revealed to the utmost in our behavior. But the reservoirs within our ears have dried up. We cannot hear the gentle voice of nature calling our hearts to her heart, and our minds to Truth, the Law which is God. So ^{she} ~~se~~ must howl at her children that they may replenish their arid lakes at the fountain of learning.

P84

For those who can use without withholding, nature gives measure heaped upon measure, but from him who would conquer her without conquering the least desirable in himself, she withholds sufficiently to guard him against his self-precipitated destruction. For if he cannot rightly use that which has been given him, how much more would be his abuse were more within his grasp?

Were the inordinate ambition we have for possessions and powers in any society to be directed voluntarily to man's real need which is to know himself, we should never hear the argument that there is not

P85
continents and, were these within reach, the uttermost stars and universes. Lacking this knowledge, we cannot hope to escape from suffering. All must be goaded on through hornéd means but the instructor who has matured into the teacher might provide the helpful example and guidance to expedite the performance of that which is required of us. Then we shall know what to do about our difficulties and dilemmas, knowing the agent responsible for their existence. We shall also know how sooner to rid ourselves of the despot abroad whose strength lies only in our weakness.

P86
Where reason is insensitive due to long neglect, force helps man to walk when he is unwilling to make even the effort to walk. This is not to say that those would-be Alexanders who are the spartans of the flesh are among our fine men. It is true that the despot urges the flock along but he is nevertheless one with the flock. For the true leader, one must look to those who will not go blindly along with the rest. They have begun to demand results, not of others, but of themselves. Nor do they assist anyone by giving him wisdom. Instead, they teach him to find it for himself.

P85 enough for all. Neither could we scramble to possess everything, lands, oceans, continents, and, were these within reach, the uttermost stars and universes. Lacking this knowledge, we cannot hope to escape from suffering. All must be goaded on through hornéd means. But the instructor who has ^{will undertake to} ~~matured~~ into the teacher might provide the helpful example and guidance to expedite the performance of what is required of us. Then we shall know what to do about our difficulties and dilemmas, knowing the agent responsible for their existence. We shall also know how sooner to rid ourselves of the despot abroad and at home whose strength, we shall find, lies only in our weakness.

P86 ~~So that~~ Where reason is insensitive due to long neglect, force helps man to run when he is unwilling to make even the effort to walk. This is not to say that the would-be Alexander is among our fine men. It is true that the despot urges the flock along but he is nevertheless one with the flock. For the true leader, one must look to those who do not go blindly along with the rest. They have begun to demand results, not of others, but of themselves. Nor do they assist anyone by giving him wisdom. Instead, they teach him to find it for himself. So teaching, so taught, both pupil and teacher fulfill in deed the promise which is education.

P. 15 knowledge and remember to give it out with discernment. But this must remain an impracticability so long as we are trained to appraise most things with an eye to material or equivalent reward, other considerations being relegated to the dust-heap of the "visionary," which is to say, considered by us as being exceedingly threatening to our welfare.

P. 6 With a background of such knowledge, we could ^{longer} not permit ourselves to be so easily deterred from assisting others. ^{as by memory} ~~We could no longer be~~ fatally affected by the sneers of those who, whether occupying positions of authority or not, would stand by and criticize. Even as children our feelings could not be so discouraged, so emotionally and volitionally disabled, as to cause us to refrain, in the absence of a wholesome personality, from putting forth our best efforts where there is need, no matter how clumsily untrained these might at first appear to be. We should know that where there is the sincere intent to be of assistance, there is also the kernel of invaluable humanitarianism.

explanatory of everything needful for us to know. In consequence, ^{observations lead} our superficial ~~observations lead~~ to as superficial deductions as, for example, the distressingly opportunistic ones (also inexact because they are the resultant of spurious values placed upon expedient knowledge as compared with enduring learning) drawn by teaching staff and student body with regard to intelligence as determined by the mental test and intelligence as tested by life, ^{unthinking devotion to} ~~upon eulogies of~~ ^{a neutral consideration of} ~~competition as compared with~~ ^{personal} its actual role in personal and societal mismanagement, and upon the advantages offered by mechanical innovations (now offered to our suffering society as recompense for war on radio, screen and in the newspaper) as compared with those offered by self-reflective thought.

^{there is} Of the last, ~~there is~~ ample reason to believe that our ills do not come about through lack of mechanical ^{knowledge for} ~~knowledge~~ for we can produce much more than we can ever use for our comfort. But if we lack sufficient skill to behave as human beings, the primary skill to be mastered - not in the form of theoretical description but actually - it will not be given us to avail ourselves constructively of our many inventions. We must continue to use the instrumentalities of science for mutually destructive ends.

While the inorganic machine is fed with the necessary materials that it may do all it is capable of doing, this we do not do for the human machine. Would not the operator of a machine who, though instructed otherwise, feeds it so as to produce only a fraction of its output, be reprimanded and even discharged if he did not correct himself? Knowing this, he will operate it so as to produce its maximum output.

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P. 8
to learn how to fulfill this duty, he will no longer find it necessary to plead for extenuation on the ground of overburdening details, mostly clerical in nature, now heaped upon him as the selling of buttons to indicate membership in a "General Organization" or "School Citizenship League," the necessity for inciting pupils to attend football matches, the estimating of term ratings, the filling out of report cards (it is up to the instructor to interest the child in study which, if it be not voluntary but depend upon parental suasion, is for naught), and so on. All this effort, extraneous to and subversive of teaching, is necessary only so long as the instructor does not mature into the teacher but remains the instructor who, while given to complaining of others, never complains of himself.

P. 9
Where plenary intelligence, to which we may also refer as basic intelligence, does not precede all other derivatory skills, where there is no depth of self-communicative and self-enlightening thought, no large purpose and vital application of subject matter, there can be no intelligent learning but only mechanical skill in the service of intellectualization, with the result that in us the brute never stops howling, the impulses never cease leaping, and the word and deed proceed in separate ways.

P. 82
Our ills do not come about through lack of mechanical knowledge, for we can produce much more than we can ever use for our comfort. But if we lack sufficient skill to behave as human beings, the primary skill to be mastered not in the form of theoretical description but practically, it will not be given us to avail ourselves constructively of our many inventions. We must continue to use the instrumentalities of science for mutually destructive ends.

Painful though we may find the lessons of the present, they make it clear that what will definitely be needed for the next fifty or sixty years is not imitatively imbibed information mainly confined to the technical - though this has its place - but psychological insight into ourselves and hence into others, a knowledge which makes us more thoughtful of what we are thinking and doing so that we are not so easily carried away by fantastic conceptions of ourselves.

While we do not now affirm that this is a war to end war, this splendid hope is held by many who, to this end, advocate the policing of enemy nations. But this cannot, in itself, possibly ensure a lasting peace so long as the forces of inner uncontrol - perpetuated by our methods of educational inculcation which never, save tangentially, touch upon the need of the pupil to know and, by the knowing, to control himself - are permitted to play their devisive rôles.

With all our knowledge of mathematics and science, together with the rest of the subject matter presented in the school, we seem to be unable to realize that these, in the absence of self-discipline, are as blunted instruments which cannot help us to avoid chaos through our becoming more scientific, more practical as regards present human relationships and their improvement. In short, while we are still attempting to bend the steel outside of us, we will not ourselves bend that we may look facts in the face as they really are and not as we would like them to be. But if we wish to learn, we must strive to

to study what we do so that we may no longer respond like weather vanes to experience, now facing one quarter of the wind, now another.

Doubtlessly, our obligation to the future generation is one with our obligation to ourselves. The result of any apathy on our part at this moment cannot but show in an impairment of the stamina of the young who may prove inadequate to the tasks they will inevitably be called upon to perform. If their elders fail to give them the example of clear thinking and well-considered action, it may be quite beyond their powers to build a more livable and - the old world being a thing of the past - a new world.

Frequently what is conjectural later becomes fact. But past experiences make it more than conjectural that present events would tend to produce severe psychological disturbances. While there must be a considerable time lapse before the effects of war can be accurately assessed as ~~it~~^{they} bear upon our juvenile population, the future incidence of depression and anxiety states likely to result in any of the categories of psychoneurosis - unless adequate preventative measures are taken beforehand - can be foreseen in the fact that the early stages of increased nervous tension are already in evidence. Hysteria is even now apparent in the growing inability of the more susceptible pupil to concentrate upon his studies. There is also the manifestation of extreme and forced jocularity on the part of pupils of reasonably sound personality which is indicative of an emphatic heightening of reaction together with the possibility of further increase in the future as the response to any intensification of stress. Then, along with others who teach, the writer is aware of a noticeable lack of discipline attributable to greater emotional instability.

While subconscious apprehension may be a delicious form of entertainment when experienced in a story to be slept off or forgotten, that

tension being dissipated in ordinary, everyday routines; the uninterrupted accumulation of emotional forebodings (which it is impossible to shut off as one stops the flow of water from a faucet) when one feels himself the protagonist must make undesirably deep inroads upon the as yet acutely susceptible imagination of the child. The nightmares shuddering between the pages of ghost stories or tales of adventure and mystery may be momentarily welcome sensations to excite blasé emotions or to afford relief to suppressed ones but not when it comes to the steady increase of fears, heightened by screen, radio, and newspaper, that one may himself be the victim of a surprise on-the-spot attack let loose from the sky by the neo-barbarians of Europe and Asia.

If we admit the statistics of mounting insanity following in the wake of past wars and victimizing not only those stationed upon the fixed or shifting battle lines of the front but also the many at home who remain exposed to the tremendous strains of warfare, we must also admit that with modern, as compared with past warfare, there is no longer that relative degree of security heretofore available, especially in vulnerable and densely populated areas where there is always a psychological susceptibility which is in direct ratio to the concentration of population.

Related to the foregoing is the fact that a certain impairment of morals always follows in the wake of war. It cannot be refuted that crime amongst our own youth has also increased as wartime conditions have released latent delinquency. And after wars, there is always a strong tendency on the part of an overstimulated populace to continue demanding high-tensioned stimuli. An intense craving for excitement to overcome excitement becomes felt which not infrequently takes criminal outlets.

83
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Doubtlessly, our obligation to the future generation is one with our obligation to ourselves. The result of any apathy on our part

personal development is a basic ingredient for such men no longer deal, as does the hardware merchant, in bolts and screws, but in sensitive or once sensitive and again to be made sensitive bodies, minds, hearts, and souls. Yet too many would-be higher servants of humanity display the character and intelligence of the ordinary merchant though dealing with the most sacred of wares.

P86 It is certain that it is not easy to evolve into intelligence and, as is no less obvious, that a few words cannot solve the riddle of how security, dependent upon intelligence, may best be attained. There remains much to be considered concerning the intricately varied labyrinths of our nature which, depending upon our understanding of its complexities, leads to a fruitful life or to bleak postponement. Our unwillingness to apply ourselves explains, perhaps, why most human beings so obstinately strive for the accumulation of riches and its questionable honors and dignities as a means to happiness and independence. But to be genuinely rich is to be successfully poor in the desire for these. However, we must each of us find out for ourselves whether or not this be actually so.

P87 We may ask how it comes about that so many remain miserably impoverished in mind, heart, and conduct, when contained in man's infinite domain of mind lies all the necessary wealth for a truly abundant life? It is because we who are instructors do not willingly yield an inch in upholding rigidly established ideas. Thus it comes about that we oppose, not an occasional local change, but real advancement because to us change, which gives the specious assurance that our position will be safeguarded and our possessions kept intact or even added to, is advancement and advancement which would unfold new heights of unobstructed vision regarding value is, to us, destruction.

But while advancement always entails processes of elimination, these are not necessarily violent providing there is no violent opposition to the removal and melting up of the barbed fence within. The nature of fence, whether ancient or modern, always retains its barbed quality although its specific design varies according to racial qualities and their times.

P. 98
 Though it is generally with the removal of the external fences that change, whether conservative or radical, parochial or cosmopolitan in scope, is concerned, yet the fence within is the one which really matters since when it is eliminated, simultaneously the outer ones fall. But only involuntarily does this occur. The fence within the instructor, seminal in the proliferation of those of his pupils, rarely undergoes even fractional curtailment and so remains the active parent, reproducing others where the old fences have been torn down through revolution or reaction, decree or counter-decree, war or the peace we know which is but the interim between wars. So long as this fence stands, undetoured advancement must, now stubbornly, now irresolutely, hopefully or pessimistically, be deferred despite our many physical comforts in which we take so much stock although these have become confining stocks instead of means to release that we might advance more spiritually; not through religious sect-worship, more sectarian than worshipful, or through possessive learning encouraged by educators who say: "Wisdom is better than rubies," yet who fail to go on to imply: "— but get thee first the rubies that thou mayest purchase the wisdom to get more rubies."

To verbally set the value of knowledge above rubies and then to turn round to worship the material jewel more highly than the knowledge of practical living can have but one effect — to make man's

struggle out of ignorance more fierce. To avert this, universally thinking and feeling men must be produced through an education whose aims should be as gigantic in conception and execution as truth is gigantic in fact. Otherwise, we must go on drifting from contradiction to contradiction to contradiction which can only terminate in regret when this life of ours has been used up and we are no nearer understanding than when it was begun.

P89 That we take a mistaken path to intelligent, secure, and happy living is therefore directly traceable to the kind of instruction given by the school. Our society, bedevilled by misdirection, must wander about and eventually perish unless it takes a path other than that of competition and this can only be possible when it is given less befuddling guidance by the educator who, were he to observe himself in the midst of his performances, might become the teacher who is not only instructor to his pupils but father, mother, brother, and sister to them according to their need. Those who teach are much more than oracles of technical information. They are the living bridges to join all life through sufficient intelligence.

To help the pupil acquire more than a capacious yet porous memory, skill in examining the value of subject matter both for itself and in relation to the performances of the examiner is paramount. Instead of synthesizing a mind capable only of facile acrobatics, generalized and generalizing proficiency in considering every experience should be aimed at simultaneously with the presentation of specialized points of interest if sound reasoning, applicable to the entirety of man's life, is to be encouraged and strengthened.

Man does not live by his vocation alone nor can he hope to build upon this islanded foundation a progressively prosperous society. His

himself on his progress.

So long as we do not observe and, by observing, learn to experiment upon ourselves, we shall never come upon our weaknesses and marvellous strengths: we shall continue to exhibit mediocrity in both to the detriment of our pupils.

Yet, whether or not we now resolve to be witnesses to our conduct, nothing is utterly lost. Even in postponement, there is the potentiality of growth. Eventually, we must all discover that suffering is needless. But there is the harsh way and the way of reason. If we require the former, we may rest assured that we shall be forced to grow. However, when we become capable of true intelligence, the first, last, and best hope of the race, when we become willing to live it for its own sake, when we become less averse to purging ourselves of our possessiveness, we shall discover that struggle is needless.

In the meantime, we must learn the ineffectiveness of trying to cure an ill by the same methods that brought it upon us.

each child without favoritism, whose thoughts are devoted to learning and teaching only as a means of subsistence, then the verifiable meaning of his existence which is primarily growth reaching out beyond the satisfaction of his material needs must evade him.

It may be argued that material needs make an urgent claim upon one's attention - which cannot be denied - but if man goes no further than the satisfaction of physiological appetite which now he deems his most imperative need, then conditions of brutish rivalry and subhuman belligerency must inevitably ensue, these imperiling the satisfaction of everyone's appetite. If the human creature goes no further than the satisfaction of material cravings, then life has as much purpose as the multiplication of bacteria if they could never ascend from the cellar of evolution.

Only by being profoundly aware of ourselves from moment to moment can we ever know what we really want to know or escape from our instability which we invariably confuse with freedom. All men must have freedom but it is true freedom that they require, not only in their dealings with others but especially in their dealings with themselves. Hence, we should watch ourselves even though we find it irritating and even pestiferous at first. So we shall slowly but surely make progress.

The watching is not to arrive at pre-conceived conclusions but rather to come close to what we are doing at any given moment. We should try to be aware of our responses, not in a calculating sense, but to see ourselves as impersonally and objectively as lies within our power. And let us not be too much aware of growth in self-knowledge for that, too, indicates the postponement of growth. Consciously-directed change is man's most difficult accomplishment, therefore he cannot afford the time to measure that growth so that he may congratulate

living bridges to join all life through sufficient intelligence.

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Man does not live by his vocation alone nor can he hope to build upon this islanded foundation a progressively prosperous society. His contribution should extend to all departments of life in the form of self-enlightening reasoning which might then be left as a legacy, infinitely more useful to his children than the perishable fortune. We might each of us then refrain from any conscious or unconscious abuse whose ricochetting effects upon us constitute our most grievous punishment and most prolific source of complaint.

In a busy carpenter's workshop, there are those who saw the boards, others that plane them down, still others who glue and nail them together and so forth until the object being constructed is completed. If the boards were not sawed, they could neither be planed nor glued and the chair or table could never take shape.

Knowledge is built by similar ways in a workshop where all are helpers and none are slaves; where the most minute task, by virtue of its inseparable contribution, is an integral part of the aspiration towards one whole.

Where any one's conduct is not in compliance with this fact, all things for him must undergo disruption. If he is an instructor who does not cherish his material, who is unwilling to devote himself to

stubbornly, now irresolutely, hopefully or pessimistically, be deferred despite our many physical comforts in which we take so much stock although these have become confining stocks instead of means to release that we might advance more spiritually; not through religious sect-worship, more sectarian than worshipful, or through possessive learning encouraged by educators who say: "Wisdom is better than rubies", yet who seldom fail to go on to imply: "-but get thee first the rubies that thou mayest purchase the wisdom to get more rubies."

To verbally set the value of knowledge above rubies and then to turn round to worship the material jewel more highly than the knowledge of practical living can have but one effect - to make man's struggle out of the jungle of ignorance more fierce. To avert this, universally thinking and feeling men must be produced through an education whose aims should be as gigantic in conception and execution as truth is gigantic in fact. Otherwise, we must go on drifting from contradiction to contradiction which can only terminate in regret when this life of ours has been used up and we are no nearer understanding than when it was begun.

That we take a mistaken path to intelligent, secure, and happy living is therefore directly traceable to the kind of instruction given by the school. Our society, bedevilled by misdirection, must wander about and eventually perish unless it takes a path other than that of competition which only becomes a possibility when it is given less befuddling guidance by the educator who, were he to observe himself in the midst of his performances, might become the teacher who is not only instructor to his pupils but father, mother, brother, and sister to them according to their need. Those who teach are much more than oracles of technical information. They are the

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Though it is generally with the removal of the external fences that change, whether conservative or radical, parochial or cosmopolitan in scope is concerned, yet the fence within is the one which really matters most since when it is eliminated, simultaneously the outer ones fall. But only involuntarily does this occur. The fence within the instructor, seminal in the proliferation of those of his pupils, rarely undergoes even fractional curtailment and so remains the active parent, reproducing others where the old fences have been torn down through revolution or reaction, decree or counter-decree, war of the peace we know which is but the interim between wars. So long as this fence stands, undetoured advancement must, now

highest laws his own.

P95
Here, we may be most scientific, most mathematical, besides conferring an imperishable benefit upon the young. But to insist that they change before we have even begun to study our own limitations of sense, feeling, reason, and conduct makes only for bad blood in the sense that psychological forces are thereby put into motion which make for objection, aggravation, hatred, and similar impediments to mutual consideration.

It is certain that it is not easy to evolve into intelligence and, as is no less obvious, that a few words cannot solve the riddle of how security, established on the foundation of that intelligence, may best be attained. There remains much to be considered concerning the intricately varied labyrinths of our nature which, depending upon the understanding of its complexities, leads to a fruitful life or to bleak postponement. Our unwillingness to apply ourselves explains, perhaps, why most human beings primarily strive for the accumulation of riches and its questionable honors and dignities as a means to happiness and independence. But to be genuinely rich is to be successfully poor in the desire for these. However, we must each of us find out for ourselves whether or not this is actually so.

How does it come about that so many remain miserably impoverished in mind, heart, and conduct, when contained in man's infinite domain of mind lies all the necessary wealth for a truly abundant life? It is because we who are instructors do not willingly yield an inch in upholding rigidly established ideas. Thus it comes about that we oppose, not an occasional local change, but real advancement because to us change, which gives the specious assurance that our position

But no matter how wartime or post-war demonstrations of crime may be interpreted by sociologists, whether to the emotional conditionings of hostilities, to unfavorable stimuli arising out of 'dead-end' environments, or to poor family influences,- this would seem a worthless labor of future analysis when, by the teacher creating conditions in himself making for the maximum of clearmindedness, much of the excess of delinquency could be checked. There would then be no occasion to scold the post-war generation for any hare-brained excesses.

Lastly, wherever psychological impairment exists, there generally occurs a sympathetic reduction in physical health which, though as a rule treated with difficulty, can be more successfully prevented. This danger needs to be understood now since otherwise it will eventually have to be reckoned with in the form of new and puzzling symptoms of disease in addition to those with which we are already familiar.

Mental, moral, and physical impairment have never been known to be conducive to clear thinking without which a better state of mankind can never be more than a bemused product of the imagination. So that it is necessary that we who teach strive to give our children an example, not only of exhortatory words concerning plans for the betterment of existing conditions but the actuality of clear thinking as the prerequisite to well-considered action.

Provided we think ourselves intelligent if only by virtue of a diploma, it is up to us to make a start so that eventually it may be given us to how to guide another to improve upon his past performances by getting intelligence himself. For then, no longer needing codes of fear to control his behavior, the individual is no longer a danger to others, being considerate, thoughtful, and, so, helpful wherever he is and whatever he is doing for he has made the